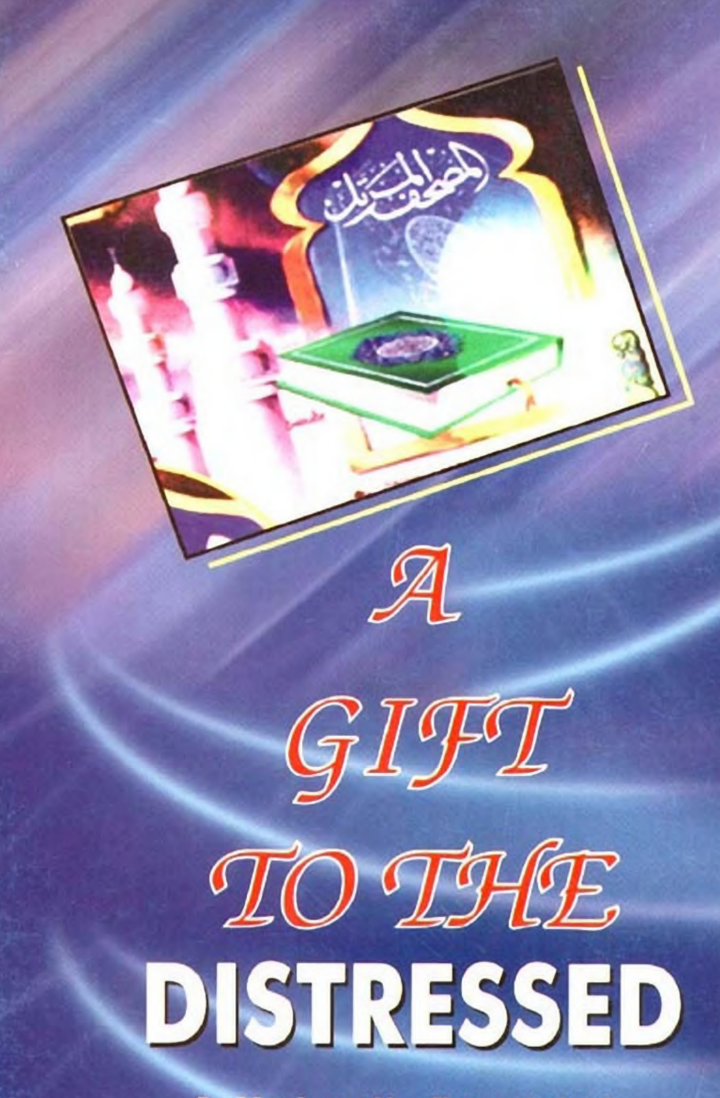


A GIFT TO THE DISTRESSED

By Moulana Abu Usamah Ayub

تحفة المكروب

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بسم الله الرحمن الرحيم

السلام عليكم ورحمة الله وبركاته

All praises are due to Allâh Ta`âlâ alone, The Creator, Sustainer, Owner and Controller of the universe, the All-Knowledgeable and All-Wise. May His choicest blessings be showered upon the Leader of all the Messengers, Muĥammad ﷺ.

Everything in the world happens in accordance with a divine system. This system will see no change until the day of Judgement[1]. Much of the secrets of this system are altogether hidden from man. However, whatever of the system is imperative for man's success and salvation has been clearly outlined by Allâh Ta`âlâ in the Noble Qur'ân, and further explained by His Messenger ﷺ.

At times, due to his ignorance about this system of Allâh, man finds it hard to fathom occurrences around him. This causes him to start questioning the doings of Allâh Ta`âlâ. When this happens, shaiţân takes advantage of the opportunity and instils such thoughts in his mind that creates severe confusion and perplexity, followed by frustration and despondency. Consequently, he begins to utter statements that remove him from the precincts of

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[1] As stated by Allâh in the following verse: ﴿ فلن تجد لسنة الله تبديلا ، ولن تجد لسنة الله تحويلا﴾

Īmân without him being aware, and in Allâh's records he may even be entered among the disbelievers.

In this booklet, such Qur'ânic verses and Aĥâdīth have been gathered, that are relevant to people undergoing difficulty, in the form of financial straits, illness, death of a close one and the like. These verses and Aĥâdīth are being presented to the reader for the purpose of pondering. By carefully pondering over them he will find answers to his problems, and will be able to derive lessons from its warnings and admonitions. Simultaneously he will receive immense solace and comfort.

(It is advised that the Arabic text be recited first then the English translation. Whilst reading, visualize that Allâh is speaking to you, and this is His and His Rasûl's message for you).



أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Allâh Ta`âlâ addresses His Beloved Messenger Muĥammad ﷺ in the Qur'ân with the following words:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ وَالضُّحَى {١} وَاللَّيْلِ إِذَا سَجَى {٢} مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى {٣}وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى {٤} وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى {٥} أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى {٦} وَوَجَدَكَ ضَالًّا فَهَدَى {٧} وَوَجَدَكَ عَائِلًا فَأَغْنَى {٨} فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {٩} وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {١٠} وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {١١}[سورة الضحى]

1- By the Morning hours, -2- And by the Night when it is still, -3- Thy Creator/Sustainer has not forsaken thee, nor does He dislike [thee]. -4- And verily the Hereafter will be better for thee than the present. -5- And soon will thy Creator/Sustainer give thee (that wherewith) thou shall be well pleased. -6- Did He not find thee an orphan and give thee shelter (and care)? -7- And He found thee wandering, and He gave thee guidance. -8- And He found thee in need, and made thee self-sufficient/independent. -9- Therefore, treat not the orphan overpoweringly, -10- Nor drive away the begger; -11- So, tell [others[about the bounty of thy Lord!

Allâh Ta`âlâ says:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللّهَ مَعَ الصَّابِرِينَ
{١٥٣} وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن
لاَّ تَشْعُرُونَ {١٥٤} وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ
الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ {١٥٥} الَّذِينَ إِذَا
أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ **إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعونَ** {١٥٦} أُولَئِكَ
عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ
{١٥٧}[سورة البقرة]

-153- O you who believe! **seek help with patient perseverance and Ŝalâh**, for Allah is with those who patiently persevere. 154- And say not about those who are slain in the way of Allah: "They are dead." Nay, they are living, though you perceive (it) not.

-155 And we shall most certainly test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, -156- who say, when afflicted with calamity: "**To Allah we belong, and to Him is our return**" -157- They are those in whom (descend) blessings from their Lord and mercy, and they are the ones that receive guidance.

وَلَئِنْ أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ {٩}
وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ
لَفَرِحٌ فَخُورٌ {١٠} إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّالِحَاتِ أُوْلَئِكَ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {١١}[سورة هود]

-9- If we give man a **taste of mercy** from ourselves, and **then withdraw it** from him, then indeed **he (becomes) very despondent and extremely ungrateful**. -10- And if we give him a taste of (our) favours after adversity has touched him, he is sure to say (in pride): "all evil has left from me". He surely becomes one who takes bounties for granted and boastful. -11- **Besides those who show patience and constancy, and do good deeds. For them is forgiveness (of sins) and a great reward**.

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا {١٩} إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {٢٠} وَإِذَا
مَسَّهُ الْخَيْرُ مَنُوعًا {٢١} إِلَّا الْمُصَلِّينَ {٢٢} الَّذِينَ هُمْ عَلَى
صَلَاتِهِمْ دَائِمُونَ {٢٣} وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ {٢٤} لِّلسَّائِلِ
وَالْمَحْرُومِ {٢٥} وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {٢٦} وَالَّذِينَ هُم مِّنْ
عَذَابِ رَبِّهِم مُّشْفِقُونَ {٢٧} إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ {٢٨}
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {٢٩} إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {٣٠} فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمُ

الْعَادُونَ {٣١} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {٣٢} وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ {٣٣} وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ {٣٤} أُوْلَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ {٣٥}[سورة المعارج]

-19- Truly man was created **very impatient,** -20- **restless** when touched by trouble, -21- and **stingy** when good reaches him; -22- except those devoted to **Ŝalâh**, -23- and remain stea**dfast to their Ŝalâh**, -24- and in whose wealth is a stipulated share -25- for the (needy) who asks and him who is deprived (due to abstaining from asking); -26- and (those) who firmly believe in the Day of Judgment, -27- and fear the chastisement of their Lord, -28- for there is no guarantee of safety from their Lord's chastisement, -29- and those who guard their chastity -30- except with their wives and the (captives) whom their right hands possess (i.e. slaves), for (then) they are not to be blamed, -31- but those who trespass beyond this are transgressors; -32- and those who respect their trusts and covenants, -33- and stand firm in their testimonies, -34- and guard (the sacredness) of their **Ŝalâh.** -35- These will be the honoured ones in the Gardens (of Bliss).

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ {٤} أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ {٥} يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا {٦} أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ {٧} أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ {٨} وَلِسَانًا وَشَفَتَيْنِ {٩} وَهَدَيْنَاهُ النَّجْدَيْنِ

{١٠} فَلَا اقْتَحَمَ الْعَقَبَةَ {١١} وَمَا أَدْرَاكَ مَا الْعَقَبَةُ {١٢} فَكُّ رَقَبَةٍ {١٣} أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ {١٤} يَتِيمًا ذَا مَقْرَبَةٍ {١٥} أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ {١٦} ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {١٧} أُوْلَئِكَ أَصْحَابُ الْمَيْمَنَةِ {١٨}

[سورة البلد]

-4- Verily We have created man in **hardship**. -5- Does he think **that none has power over him**? -6- He says (boastfully): **Wealth have I squandered in abundance**! -7- **Does he think that none saw him**? -8- Have We not made for him a pair of eyes? -9- and a tongue, and a pair of lips? -10- and shown him the two highways [of truth and falsehood]? -11- But he has made no haste on the path that is steep. -12- And what will explain to thee what is the path that is steep? -13- (It is:) freeing the slave; -14- or the giving of food in a day of privation-15- to the orphan with links of kinship [i.e. a relative orphan], -16- or to the destitute (down) in the dust. -17- Then will he be of those who believe, and enjoin patience (constancy, and self restraint), and enjoin deeds of kindness and compassion. -18- These are the Companions of the Right Hand [on the day of Judgement who will enter into paradise].

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {١١} وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا

عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ {١٢} اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {١٣} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ
وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ {١٤} إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ
{١٥} فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ
وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {١٦} إِن تُقْرِضُوا اللَّهَ
قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ {١٧} عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {١٨} [سورة التغابن]

-11- No kind of calamity can occur, **except** by the permission of Allâh. **And the one who places his faith in Allah, (Allah) guides his heart (aright),** for Allah knows all things. -12- **So obey Allah, and obey His Messenger,** but if you turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly. -13- **ALLAH!** There is none worthy of worship but He. **And on ALLAH, therefore, let the Believers put their trust.**-14- O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves[2], so beware of them! But if you forgive and overlook[3], and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. -15-

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[2] As they become a cause of you disobeying Allâh, and lagging behind in drawing closer to Him.

[3] By not becoming upset with them over that, but merely do not allow them to be a barrier between you and Allâh.

Your riches and your children are but a trial, but by Allah is a GREAT REWARD[5]. -16- So fear Allah as much as you can; listen and obey; and spend in charity for the benefit of your own souls. **And those saved from the stinginess and greed of their own souls, they are the ones that achieve prosperity**. -17- If you loan to Allah a beautiful loan, He will multiply it to your (credit), and He will grant you forgiveness, for Allah is most Ready to appreciate (service), Most Forbearing, -18- Knower of what is hidden and what is open, Exalted in Might, Full of Wisdom.

أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا {٧٨} وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا {٧٩} وَقُل رَّبِّ **أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا** {٨٠} وَقُلْ جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {٨١} وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّالِمِينَ إَلاَّ خَسَارًا {٨٢} وَإِذَا أَنْعَمْنَا عَلَى الإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَؤُوسًا {٨٣} قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلاً {٨٤}[سورة الإسراء]

[5] Thus do not lose out by becoming preoccupied with your wealth and families.

-78- Establish Ŝalâh- at the sun's decline till the darkness of the night, and the recitation of Fajr, for verily the recitation of Fajr is witnessed [by the angels of the day and night]. -79- And perform tahajjud with it [i.e. with the Qur'ân] during the night, as an additional prayer (or spiritual profit) for yourself. [O Muĥammad!] Soon will thy Creator raise thee to a station of praise! -80- And say: O my Creator let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from thy presence an authority to aid (me). -81- And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish. -82- We send down (stage by stage) in the Quran that which is a **healing and a mercy to those who believe**: to the unjust it increases nothing but loss [after loss]. -83- **[Yet] when we bestow our favours on man, he turns away and becomes remote on his side [instead of coming to us], and when hardship seizes him he gives himself up to despair!** -84- Say: everyone acts according to his own way, but your Lord knows best who it is that is best guided on the way.

وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوْ عَنْ كَثِيرٍ {٣٠} وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ {٣١} [سورة الشورى]

-30- Whatever misfortune happens to you, is because of what [wrongs] your [own] hands have earned[5], and He overlooks much [of man's doings].
-31- You are not able to render [Allâh] powerless [by escaping] through the earth; nor have you besides Allah any one to protect or to help [you].

لَا يَسْأَمُ الْإِنسَانُ مِن دُعَاء الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَؤُوسٌ قَنُوطٌ{٤٩} وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاء مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّجِعْتُ إِلَى رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ {٥٠} وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاء عَرِيضٍ [سورة حم السجدة]

-49- Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair. -50- When We give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) by Him! But we will inform the unbelievers the truth of all

[5] Says 'Allamah Suyuti رحمه الله تعالى beneath this âyah: "As for those who do not sin, their afflictions in the worldly life is for the sake raising their stages in the hereafter".

that they did, and We shall give them the taste of a severe punishment. -51- When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when difficulty seizes him, (he becomes) one of prolonged prayer!

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنسَانَ كَفُورٌ {٤٨} لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاء يَهَبُ لِمَنْ يَشَاء إِنَاثًا وَيَهَبُ لِمَن يَشَاء الذُّكُورَ{٤٩} أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاء عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ {٥٠}|سورة الشورى|

-48- If then they turn away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from ourselves, he becomes haughty with it, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful! -49- **To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans).** He bestows (children) male or female according to His Will (and Plan), -50- Or He bestows both males and females, and He leaves barren whom He will for He is full of knowledge an power.

Allâh Ta`âlâ relates to us in Sūrah Ibrâhīm that Mūsâ ﷺ said to his people:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {٧} وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِي الأَرْضِ جَمِيعًا فَإِنَّ اللّهَ لَغَنِيٌّ حَمِيدٌ {٨}[سورة إبراهيم]

-7- And remember when your Lord proclaimed: "If you are grateful, I will increase (my favours) unto you; but if you show ingratitude, truly My punishment is severe." -8- And Mūsâ |ﷺ| said: "If you and all those on earth together show ingratitude, [then remember that] lo! Allah Free of all wants, Worthy of all praise".

ذَلِكَ بِأَنَّ اللّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَأَنَّ اللّهَ سَمِيعٌ عَلِيمٌ {٥٣}[سورة الأنفال]

53- ... That was because Allah will never change the bounty which he has bestowed on a people until they change what is within themselves [of deeds and conditions], and verily Allah is the All-Hearing, the All-Knowing.

إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ {١١}[سورة الرعد]

-11-Verily Allah does not change the condition of a people until they change what is within themselves. But when (once) Allah wills a people's punishment, there can be no repelling of it. And they will have none besides him to protect [them].

Allâh Ta`âlâ addresses Rasûlullâh ﷺ with the following words:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {١} وَوَضَعْنَا عَنكَ وِزْرَكَ {٢} الَّذِي أَنقَضَ ظَهْرَكَ {٣} وَرَفَعْنَا لَكَ ذِكْرَكَ {٤} فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {٥} إِنَّ مَعَ الْعُسْرِ يُسْرًا {٦} فَإِذَا فَرَغْتَ فَانصَبْ {٧} وَإِلَى رَبِّكَ فَارْغَبْ {٨} [سورة الانشراح]

1- Have We not expanded for thee thy chest? -2- and removed from thee thy burden -3- which weight thy back? -4- and raised high the esteem of thy mention? -5- So, verily, with every difficulty, there is ease: -6- Verily, with every difficulty there is ease. -7- Therefore, when thou art free (from thine immediate task, still) labour hard, -8- And to thy Lord turn (all) thy attention.

قال النووي في الأذكار: روينا في كتاب ابن السني، عن أنس رضي اللّه عنه، أن رسول اللّه صلى اللّه عليه وسلم قال: "اللَّهُمَّ لا سَهْلَ إلاَّ ما جَعَلْتَهُ سَهْلاً، وأنْتَ تَجْعَلُ الحَزْنَ إذَا شِئْتَ سَهْلاً" قلتُ: الحَزْن بفتح الحاء المهملة وإسكان الزاي: وهو غليظ الأرض وخشنها اهـ.

Rasûlullâh ﷺ is reported to have said:

اللَّهُمَّ لا سَهْلَ إلاَّ ما جَعَلْتَهُ سَهْلاً، وأنْتَ تَجْعَلُ الحَزْنَ إذَا شِئْتَ سَهْلاً

"O Allâh! There is no ease besides that which You make easy; and You are the one who turns hard ground into a soft plain".

قال النووي في الأذكار: قال رسول اللّه صلى اللّه عليه وسلم:" المُؤْمِنُ القَوِيُّ خَيْرٌ وَأَحَبُّ إلى اللَّهِ تَعالى مِنَ المُؤْمِنِ الضَّعِيفِ، وفي كُلٍّ خَيْرٌ، احْرِصْ على ما يَنْفَعُكَ، واسْتَعِنْ باللَّهِ ولا تَعْجِزَنَّ (كذا بالأصل وفي صحيح مسلم ٤/٢٠٥٢ "ولا تعجزْ") ، وإنْ أصابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أنِّي فَعَلْتُ كَذَا كانَ كَذَا وَكَذَا، وَ لَكِنْ قُلْ قَدَّرَ اللَّهُ وَما شاء فَعَلَ، فإنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطانِ".

Rasûlullâh ﷺ is reported to have said: "A [physically] strong believer is better than a [physically] weak believer. [However, in everyone there is some goodness, therefore hasten to that which is beneficial for you. And seek

assistance from Allâh and never become helpless. Then if anything befalls you never say: "Only if I had done like this then it would have happened such...". Instead say: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ "**Allâh had destined, and He did as He pleased**". [Do not make the former statement as] the word "if" opens the [road for] the deed of shaiṭân".

قال النووي في الأذكار: روينا في كتاب الترمذي عن عليّ رضي اللّه عنه أن مُكاتباً جاءه فقال: إني عجزتُ عن كتابتي فأعنّي، قال: ألا أُعلّمك كلماتٍ علّمنيهن رسولُ اللّه صلى اللّه عليه وسلم، لو كان عليك مثل جبل صِيْرٍ ديناً أدّاه عنك؟ قل: "اللَّهُمَّ اكْفِنِي بِحَلالِكَ عَنْ حَرامِكَ، وَأغْنِنِي بِفَضْلِكَ عَمَّنْ سِواكَ" قال الترمذي: حديث حسن. وقد قدّمنا في باب ما يُقال عند الصباح والمساء حديث أبي داود (انظر الحديث برقم ٢١/١٩٠) ؛ عن أبي سعيد الخدري في قصة الرجل الصحابي الذي يُقال له أبو أمامة، وقوله "هموم لزمتني وديون." وقال الحافظ بعد تخريجه: حديث حسن غريب أخرجه الترمذي والحاكم. و"صير" اسم جبل، وفي نسخة للترمذي "ثبير"

A mukâtab slave[6] came to `Ali ﷺ and said: "I have become unable to pay my sum of kitâbah[7]". Ali ﷺ replied: "May I inform you of words which were taught to me by Rasûlullâh ﷺ that are such, that if you have a debt equal to that of the Mount Ŝīr, Allâh will assist you to pay it? Say:

[6] A mukaatab slave is one who has been granted a choice to buy his freedom, by paying a set sum of money.

[7] The sum due upon the mukaatab to buy his freedom.

اللَّهُمَّ اكْفِنِيْ بِحَلالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allâh! Suffice me with Your ĥalâl [sustenance] from what You have forbidden, and make me self-sufficient from everyone besides You by your grace".

قال النووي في الأذكار: وروينا في سنن أبي داود عن أبي سعيد الخدري رضي الله عنه قال: دخلَ رسولُ اللَّه صلى الله عليه وسلم ذاتَ يومٍ المسجد فإذا هو برجل من الأنصار يُقال له أبو أمامة، فقال: "يا أبا أُمامَةَ! ما لي أرَاكَ جالِساً في المَسْجِدِ في غَيْرِ وَقْتِ صَلاةٍ؟" قال: هموم لزمتني وديون يا رسول الله! قال: "أفَلا أُعَلِّمُكَ كَلاماً إذَا قُلْتَهُ أذْهَبَ اللَّهُ هَمَّكَ وقضى عَنْكَ دَيْنَكَ؟" قلت: بلى يا رسول الله! قال:"قُلْ إذَا أصْبَحْتَ وَإذَا أمْسَيْتَ: اللَّهُمَّ إني أعُوذُ بِكَ مِنَ الهَمّ والحُزْنِ، وأعُوذُ بِكَ مِنَ العَجْزِ والكَسَلِ، وأعُوذُ بِكَ مِنَ الجُبْنِ والبُخلِ، وأعوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرّجالِ". قال: ففعلتُ ذلك، فأذهبَ الله تعالى همّي وغمّي وقضى عني دَيني

Once Rasûlullâh ﷺ entered the masjid, and found an anŝâri by the name of Abū Umâmah there. Rasûlullâh ﷺ asked him: "O Abū Umâmah! How is it that I see you sitting in the masjid in a time of no Ŝalâh?" He replied: "[Due to] worries and debts that have obliged me O Rasûlullâh!" Rasûlullâh ﷺ said: "Should I not teach you a statement, when you would say it, Allâh will remove your

worry and fulfill your debt?" The man said: "Certainly O Rasûl of Allâh!" Rasûlullâh ﷺ told him: "Say in the morning and evening:

اللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وأَعُوْذُ بِكَ مِنَ العَجْزِ والكَسَلِ، وأَعُوْذُ بِكَ مِنَ الجُبْنِ والبُخْلِ، وأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

"O Allâh! I seek your refuge from worries and grief; I seek your refuge from helplessness and laziness; I seek your refuge from cowardice and niggardliness, and I seek your refuge from overpowering debts and force of men".

Abū Umâmah ﷺ says: "I did so, so Allâh took away all my worries, grief, and fulfilled my debts for me".

قال النووي في الأذكار: رُوِّينا في صحيح مسلم، عن أُمّ سلمة رضي الله عنها قالت: سمعتُ رسولَ الله صلى الله عليه وسلم يقول: "ما مِنْ عَبْدٍ تُصيبُهُ مُصِيبَةٌ فَيَقُولُ: إنّا لِلَّهِ وإنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أْجُرْنِي في مُصِيبَتِي وأخْلِفْ لي خَيْراً مِنْها إلاَّ أَجَرَهُ اللَّهُ تَعالى في مُصِيبَتِهِ وأخْلَفَ لَهُ خَيْراً مِنْها"، قالت: فلما توفي أبو سلمة قلت كما أمرني رسول الله صلى الله عليه وسلم، فأخلف الله تعالى لي خيراً منه: رسولَ الله صلى الله عليه وسلم.

Ummu Salamah ﷺ says: "I heard Rasûlullâh ﷺ saying: "Any slave [of Allâh] who is afflicted by some difficulty and says:

إِنَّا لِلَّهِ وإِنَّا إِلَيْهِ رَاجِعُوْنَ، اللَّهُمَّ أْجُرْنِي فِيْ مُصِيْبَتِيْ وَاَخْلِفْ لِيْ خَيْرًا مِنْهَا

"Verily to Allâh do we belong, and to Him is our return, O Allâh! Reward me during my difficulty and create a better substitute for me"

will certainly be rewarded by Allâh Ta`âlâ during his difficulty, and He will create a better substitute for him".
Ummu Salamah ﷺ says: "[My husband] Abu Salamah ﷺ passed away, so I recited [the dua] as Rasûlullâh ﷺ instructed me, so Allâh substituted me with someone better than him: Rasûlullâh ﷺ". [i.e. she became the wife of Rasûlullâh ﷺ].

أخرج الإمام النسائي عَمْرو بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ «أَنَّ عَمْرَو بْنَ شُعَيْبٍ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ يُعَزِّيهِ بِابْنٍ لَهُ هَلَكَ وَذَكَرَ فِي كِتَابِهِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: «قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنَّ اللَّهَ لاَ يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيِّهِ مِنْ أَهْلِ الأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ بِثَوَابٍ، دُونَ الْجَنَّةِ».

Rasûlullâh ﷺ is reported to have said: "Certainly Allâh Ta`âlâ is not pleased [to grant] any reward besides Jannah to that believing slave of His, who exercises patience upon the demise of his beloved from the people of the earth, then hopes [for reward from Allâh] and says only what he was instructed to say[8]."

وعَنْ أبِي زيد أسامة بن زيد بن حارثة مولى رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم وحبه وابن حبه رَضِيَ اللَّهُ عَنْهُما قال: أرسلتْ بنتُ النبيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم إنَّ ابْنِي قد احتُضِرَ فاشْهَدْنا. فأرسلَ يُقرِئُ السلامَ ويقول: "إن لله ما أخذ، وله ما أعطى، وكل شيء عنده بأجل مسمى، فلتصبر ولتحتسب" فأرسلت إليه تُقسِمُ عليه ليأتينَّها، فقام ومعه سعدُ بن عبادةَ ومعاذُ بنُ جبلٍ وأُبَيُّ ابن كعب وزيد بن ثابت ورجالٌ رَضِيَ اللَّهُ عَنْهُم، فرُفع إلى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم الصبيُّ، فأقعده في حجره ونفسه تقعقع ففاضت عيناه. فقال سعد: يا رَسُولَ اللَّهِ ما هذا؟ فقال: "هذه رحمةٌ جعلها اللهُ تعالى في قلوب عباده. وفي رواية: في قلوب من شاء مِنْ عباده، وإنما يرحَمُ اللهُ مِنْ عباده الرُّحَمَاءَ" مُتَّفَقٌ عَلَيْهِ.

Once, the daughter of Rasûlullâh ﷺ sent for him saying: "Verily, my son is experiencing the throes of death, so come to us". Rasûlullâh ﷺ sent [the messenger] conveying

[8] i.e. he says: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ (verily, to Allâh alone do we belong, and to Him alone shall be our return) and قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ (Allâh destined it (such), and He did as He willed).

salâm, and saying: "Verily, to Allâh alone belongs all that He takes, and to Him alone belongs all that He gives. Everything has an appointed time by Him. Therefore, she should exercise patience and hope [for Allâh's rewards].

She then sent for him, begging him on Allâh's name that he should come to her. So Rasûlullâh ﷺ stood up, and with him was Sa`d ibn `Ubâdah, Mu`âth ibn Jabal, Ubayy ibn Ka`b, Zaid ibn Thâbit and others ﷽. The child was raised to Rasûlullâh ﷺ. He placed it in his lap, whilst the child's breath was making a sound. Rasûlullâh's ﷺ eyes began to tear. Sa`d ؓ enquired: "O Rasûlullâh! [Tell us] about this!" Rasûlullâh replied: "This is mercy that Allâh has placed in the hearts of His slaves... And Allâh only shows mercy upon those who show mercy".

عن أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النبيّ صلى الله عليه وسلم قال: "يقول الله عَزّ وَجَلّ: مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَاباً دُونَ الْجَنّةِ ." قال أبو عيسى الترمذي: هذا حديثٌ حسنٌ صحيحٌ

Rasûlullâh ﷺ is reported to have said: "Allâh `Azza wa Jall says: "That person whose two beloved [eyes] have been taken away by me, and he exercises patience and hopes for reward, I am pleased with no reward for him but Jannah".

وفي مجمع الزوائد عن معاوية قال: سمعت رسول الله صلى الله عليه وسلم يقول: "مَا مِن شَيءٍ يُصِيبُ المؤمنَ في جَسَدِهِ يُؤذِيهِ إلا كَفَّر عنه مِن سيئاته." رواه أحمد والطبراني في الكبير والأوسط وفيه قصة،ورجال أحمد رجال الصحيح. قال المناوي: قال الحاكم: على شرطهما وأقره الذهبي.

Rasûlullâh ﷺ is reported to have said: "Any believing slave who is afflicted by any difficulty in his body, and he exercises patience and hopes for reward, Allâh expiates some of his sins through that."

وفي مجمع الزوائد عن أبي هريرة قال: جاءت امرأة بها لمم إلى النبي صلى الله عليه وسلم فقالت: يا رسول الله ادعُ لي. فقال: "إن شئتِ دعوتُ اللهَ فشفاكِ،وإن شئتِ صبرتِ ولا حسابَ عليكِ؟"،قالت: بلى أصبرُ ولا حسابَ عليَّ.قال الهيثمي: رواه البزار وإسناده حسن.

A woman who was afflicted by a slight mental derangement came to Rasûlullâh ﷺ and said: "O Rasûl of Allâh! Pray to Allâh for me" Rasûlullâh ﷺ said: "If you wish I would pray to Allâh and He would cure you. And if you wish, you may [rather] be patient, and there would be no reckoning [on the day of judgement] for you". She replied: "Instead I [prefer to] exercise patience and there would be no reckoning for me".

وفي مجمع الزوائد: محمود بن لبيد أن رسول الله صلى الله عليه وسلم قال ":إذا أحب الله قوماً ابتلاهم فمن صبر فله الصبْر ومن جزع فله الجزَعُ."قال الهيثمي رواه أحمد ورجاله ثقات.

Rasûlullâh ﷺ is reported to have said: "When Allâh loves a people He tests them. The one who exercises patience, for him will be [the reward] of his patience. And the one who is unhappy, for him will be his anguish."

وفي مجمع الزوائد عن أبي عبيدة بن حذيفة عن عمته فاطمة أنها قالت: أتينا رسول الله صلى الله عليه وسلم نعوده في نساء فإذا سقاء معلق نحوه يقطر ماؤه عليه مما يجده من حرّ الحُمّى فقلنا: يا رسول الله لو دعوت الله فشفاك؟ فقال رسول الله صلى الله عليه وسلم: "إن مِن أشدَّ الناسِ بلاءً الأنبياءَ ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم." رواه أحمد والطبراني في الكبير بنحوه،وقال فيه: "إنا معاشر الأنبياء يُضاعَف علينا البلاءُ". وإسناد أحمد حسن.

Once Rasûlullâh ﷺ was visited during his ailment by group of people. They found that above him was a water bag from which water dripped onto him. It was placed there to cool the heat of his fever. They asked him: "O Rasûl of Allâh! Just if you may make du'â to Allâh to grant you shifâ (cure)! Rasûlullâh ﷺ replied: "Verily those who are tested most severely are the ambiyâ' [prophets], then

those who are closest to them, then those closest to them… ." One narrations says that he replied: "We, the ambiyâ, tests are multiplied for us."

قال الهيثمي في المجمع: عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "إن الرَّجلَ لَيكونُ له عند الله المنزلةُ فما يبلُغُها بعمَلِه فما يَزالُ اللهُ يبتليه بما يكرَه حتى يبلُغَها." رواه أبو يعلى وفي رواية له: "يكون له عند الله المنزلة الرفيعة" ،ورجاله ثقات.

Rasûlullâh ﷺ is reported to have said: "Certainly, [sometimes] a person has a certain position [in Jannah prepared for him] by Allâh. However he does not reach it through his deeds, so Allâh continues testing him through adversities until he reaches it."

قال الهيثمي في المجمع: وعن أَسَدِ بنِ كُرْزٍ أنه سمع النبي صلى الله عليه وسلم يقول: "المريض تَحَاتُّ خطاياهُ كما يَتَحَاتُّ ورقُ الشجر." رواه أحمد والطبراني في الكبير وإسناده حسن.

Rasûlullâh ﷺ is reported to have said: "An ill person's sins fall away just as leaves fall off a tree."

وعن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال: "ما أحد من الناس يصاب ببلاء في جسده إلا أمر الله عز وجل الملائكة الذين يحفظونه

فقال: اكتبوا لعبدي في كل يوم وليلة ما كان يعمل من خير ما كان في وثاقي." رواه أحمد والبزار والطبراني في الكبير ورجال أحمد رجال الصحيح. وقال المناوي: قال الحاكم: على شرطهما وأقره الذهبي.

Rasûlullâh ﷺ is reported to have said: "Any person who is put to trial in his body [by a sickness], Allâh Azza wa Jall commands the angels who preserve him [i.e. his deeds] thus: "Record for my slave, during every day and night the good deeds he used to do [during his days of health], as long as he is in my shackle [of illness]."

إن اللّه تعالى يبتلي العبد فيما أعطاه فإن رضى بما قسم اللّه له بورك له ووسعه وإن لم يرض لم يبارك له ولم يزده على ما كتب له

قال المناوي: رواه أحمد و عبد الباقي ابن قانع في معجم الصحابة والبيهقي في شعب الإيمان كلهم عن عبد اللّه بن الشخير عن رجل من بني سليم قال عبد اللّه: لا أحبسه إلا رأى النبي صلى اللّه عليه وسلم وإبهام الصحابي غير قادح لأنهم كلهم عدل كما مر قال الهيثمي رجاله رجال الصحيح

Rasûlullâh ﷺ is reported to have said: "Verily Allâh puts a slave [of His] to trial in that which He gives him. If he is pleased with what Allâh has allotted for him, he is blessed in it, and [Allâh] expands it for him. And if he is unsatisfied, then barakah is not placed for him in it, and [Allâh] does not increase it above that which He has written out for him".

أخرج الإمام مسلم عن أنس بن سيرين رحمهم الله تعالى قال: سمعت جندب بن عبد الله ﷺ يقول: قال رسول الله صلى الله عليه وسلم "من صلى الصبح فهو في ذمة الله فلا يطلبنّكم اللهُ من ذمته بشيء فيُدرِكه فيَكُبُّه في نار جهنم."

Rasûlullâh ﷺ is reported to have said: "The one who performs Fajr [Ŝalâh] is under the protection/guarantee/responsibility of Allâh, therefore never let it be that Allâh lays any claim of his responsibility/guarantee from you. [For if Allâh does lay a claim against anyone] then he will catch up with him and topple him into the fire of Jahannam".

حديث مرفوع: "الأمانة تجلب الرزق والخيانة تجلب الفقر". قال المناوي: مسند الفردوس عن جابر بن عبد الله القضاعي في الشهاب عن علي بإسناد حسن.

Rasûlullâh ﷺ is reported to have said: "Honesty attracts sustenance and dishonesty attracts poverty".

عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ". قال العراقي في تخريج أحاديث الإحياء: أخرجه ابن ماجه والحاكم وصحح إسناده

Rasûlullâh ﷺ is reported to have said: "Verily, a man is [also] deprived of sustenance because of a sin that he commits".

عن أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: "قُلْتُ يا رسولَ الله إِنَّهُ لَيْسَ لِي مِنْ شَيْءٍ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، أَفَأُعْطِي؟ قَالَ نَعَمْ، لا تُوكِي فَيُوكَى عَلَيْكِ". يَقُولُ لا تُحْصِي فَيُحْصَى عَلَيْكِ. قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ

Rasûlullâh ﷺ advised Asmâ' Bint Abu Bakr ؓ: "Do not withhold [your wealth from spending in the cause of Allâh] lest it will be withheld from you [by Allâh]".

عن أنسِ بنِ مالكٍ قال: قال رسولُ الله صلى الله عليه وسلم "إِنَّ الصَّدَقَةَ لَتُطْفِيءُ غَضَبَ الرَّبِّ وتَدْفَعُ عن مِيْتَةِ السّوءِ ." رواه الترمذي وقال: هذا حديثٌ حسن غريبٌ مِنْ هذا الوجْه

Rasûlullâh ﷺ is reported to have said: "Verily ŝadaqah extinguishes the anger of the Creator, and drives away an evil death".

A<u>TH</u>KAAR

[Excerpts from "Ĥiŝnul Ĥaŝîn" of Imâm Muĥammad ibn AlJazri]

Imâm ibn Al-Jazri رحمه الله تعالى says:

1. "Du`âs for anxiety, worry, grief and sorrow:

"لاَ إِلهَ إِلاَّ اللهُ الْعَظِيْمُ الْحَلِيْمُ، لا إِلهَ إِلاَّ اللهُ رَبُّ العَرْشِ العَظِيْمِ، لا
إِلهَ إِلاَّ اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ رَبُّ العَرْشِ الكَرِيْمُ

There is none worthy of worship besides Allâh, The Great, The Forbearant. None is worthy of worship besides Allâh, the Lord of the great Throne. None is worthy of worship but Allâh, the Creator of the skies, the Creator of the earth, and the Lord of the Majestic Throne.

لاَ إِلهَ إِلاَّ اللهُ الْحَلِيْمُ الْكَرِيْمُ ، لا إِلهَ إِلاَّ اللهُ رَبُّ العَرْشِ العَظِيْمِ ، لا
إِلهَ إِلاَّ اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ رَبُّ العَرْشِ الكَرِيْمُ

"There is none worthy of worship besides Allâh, The Forbearant, The Generous. None is worthy of worship besides Allâh, the Lord of the great Throne. None is worthy of worship but Allâh, the Creator of the skies, the Creator of the earth, and the Lord of the Majestic Throne.

لا إِلهَ إِلاَّ اللهُ الْحَلِيْمُ الْحَكِيْمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ
العَرْشِ العَظِيْمِ ، الْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ ، اللّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ شَرِّ
عِبَادِكَ ، حَسْبُنَا اللهُ وِنِعْمَ الوَكِيْلُ ، حَسْبِيَ اللَّهُ وِنِعْمَ الوَكِيْلُ

"There is none worthy of worship besides Allâh, The Forbearant, The Wise. Glory belongs to Allâh, the Creator of the seven skies, and the Lord of the Majestic Throne. Praises belong to Allâh the Creator of all creations. O Allâh! I seek Your protection from the evil of thy slaves [creation]. Allâh is sufficient for us, and He is a magnificent guardian

indeed! Allâh is sufficient for me, and He is a magnificent guardian indeed!"

اللهُ اللهُ رَبِّيْ لا أُشْرِكُ بِهِ شَيْئاً **3 x**

"Allâh! Allâh is my Creator/Sustainer. I ascribe none as partner unto him".

تَوَكَّلْتُ عَلى الْحَيِّ الَّذِيْ لا يَمُوْتُ ، الْحَمْدُ للهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا ، وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ ، وَكَبِّرْهُ تَكْبِيْرًا

"I place my trust upon the All-Living who never dies. Praises belong to Allâh alone, who has no child. He has no partner in kingdom, and no protector due to humiliaton. And extol Him excessively!".

اللَّهُمَّ رَحْمَتَكَ أَرْجُوْ فَلا تَكِلْنِيْ إِلَىْ نَفْسِيْ طَرْفَةَ عَيْنٍ، وأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، لا إِلَهَ إِلاَّ أَنْتَ"

"O Allâh! In Thy mercy do I hope , therefore do not hand me over to myself for even the period of the wink of an eyelid. And reform for me all my matters, there is none worthy of worship save You".

يَا حَيُّ يا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيْثُ

"O All-Living, O Support/Overseer! Through Your mercy do I seek for aid"

Rasûlullâh ﷺ would continually repeat the above dua whilst in sajdah.

لا إِلٰهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

"There is none worthy of worship besides You, Exalted You are. Certainly I was from the wrong ones".

2. Any bondsman of Allâh who says the following, Allâh will remove the cause of his worry and grief, and substitute his sadness with happiness:

اللّٰهُمَّ إِنِّيْ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ ، ناصِيَتِيْ بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ؛ أَسأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِيْ كِتابِكَ، أَوْ عَلَّمْتَه أَحَداً مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ القُرْآنَ رَبِيْعَ قَلْبِيْ ، وَ نُوْرَ بَصَرِيْ ، وَجَلاءَ حُزْنِيْ، وَذَهَابَ هَمِّيْ وَغَمِّيْ

"O Allâh! Verily I am Your bondsman, the son of Your bondsman, and the son of Your bondswoman; my forelock is in Your grasp, Your decree about me has passed, just is Your judgement in my regard! I ask thee with every name that thy possesses, or that thy have named thyself with, or that thy has revealed in thy books, or that thy has taught anyone from thy creation, or that thy has kept secret in thy unknown knowledge, that thy make the Qur'ân the cure and comfort of my heart, the light of my sight, the removal of my grief, and expulsion of my worry and distress".

3. The one who says the following, it will be a cure to ninety nine diseases, the lightest of which is worry:

لا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللهِ

"There is no power or might but with Allâh"

4. The person who holds fast to Istighfâr and makes abundance of it, Allâh will create for him an exit from every narrowness, an opening out of every worry; and Allâh will provide for him from whence he is unable to imagine.

5. The person seized by anxiety or difficulty, should await the call of the muath-thin, repeat the words of the muath-thin after him, and then say:

اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ الصَّادِقَةِ الْمُسْتَجَابِ لَهَا ، دَعْوَةِ الْحَقِّ وَكَلِمَةَ التَّقْوٰى أَحْيِنَا عَلَيْهَا وَأَمِتْنَا عَلَيْهَا وَابْعَثْنَا عَلَيْهَا وَاجْعَلْنَا مِن خِيَارِ أَهْلِهَا أَحْيَاءً وَأَمْوَاتًا

"O Allâh! The Lord of the truthful and answered call, the call of truth and the word of piety! Keep us alive upon it, grant us death upon it, raise us upon it, and make us from the best of its custodians during life and after death".

Thereafter, he should ask from Allâh his need.

6. If a calamity or some frightening occurrence is imminent, then he should say:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ عَلَى اللهِ تَوَكَّلْنَا

"Allâh is sufficient for us, and He is a magnificent guardian indeed! Upon Him do we place our trust"

7. If something happens against his preference, then he should say:

بِقَدْرِ اللهِ وَمَا شَاءَ فَعَلَ

"By Allâh's decree, and He did as He willed"

8. If he is overpowered by some matter/condition, then he should say:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ

"Allâh is sufficient for us, and He is a magnificent guardian indeed!"

9. When afflicted by a difficulty he should say:

إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ، اَللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيْبَتِيْ فَأْجُرْنِيْ فِيْهَا
وَأَبْدِلْنِيْ خَيْراً مِّنْهَا

"Verily, to Allâh do we belong, and to Him will be our return. O Allâh! I hope for the reward of my difficulty by You, thus reward me in it, and grant me something better than it".

10. If anything becomes too arduous for him he should say:

اللَّهُمَّ لا سَهْلَ إلاَّ ما جَعَلْتَهُ سَهْلاً، وأنْتَ تَجْعَلُ الحَزْنَ إذَا شِئْتَ سَهْلاً

"O Allâh! Nothing is easy besides that which You make easy, and You [even] turn hard ground, when You wish, into a soft plain".

11. If he is unable to accomplish a task, or seek sufficient sustenance then he should say the following before sleeping:

X33 سُبْحَانَ اللهِ 33 x اَلْحَمْدُ للهِ x33 اللهُ أَكْبَرُ

He may also say it 10 times after every Ŝalâh.

12. If he fears a ruler or oppressor, then he should say:

اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيْعاً ، اَللهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ ، أَعُوْذُ بِاللهِ الَّذِيْ لا إِلهَ إلاَّ هُوَ الْمُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إلاَّ بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُوْدِهِ وَأَتْبَاعِهِ وَأَشْياعِهِ مِنَ الْجِنِّ وَالْإِنْسِ ، اللَّهُمَّ كُنْ لِيْ جاراً مِنْ شَرِّهِمْ جَلَّ ثَنَاؤُكَ ، وَعَزَّ جَارُكَ ، وَلا إِلٰهَ غَيْرُكَ

اللَّهُمَّ كُنْ لِيْ جَاراً مِنْ شَرِّهِمْ جَلَّ ثَنَاؤُكَ ، وَعَزَّ جَارُكَ ، وَلا إِلٰهَ غَيْرُكَ

اللَّهُمَّ كُنْ لِيْ جَاراً مِنْ شَرِّهِمْ جَلَّ ثَنَاؤُكَ ، وَعَزَّ جَارُكَ ، وَلا إِلٰهَ غَيْرُكَ

اللَّهُمَّ إنا نَعُوْذُ بِكَ أَنْ يَّفْرُطَ عَلَيْنَا أَحَدٌ مِّنْهُمْ أَوْ أَنْ يَّطْغٰى

اللَّهُمَّ إِلٰهَ جِبْرِيْلَ وَمِيْكَائِيْلَ وَإِسْرَافِيْلَ إِلٰهَ إِبْرَاهِيْمَ وَإِسْمَاعِيْلَ وَإِسْحَاقَ

عَافِنِيْ وَلاَ تُسَلِّطَنَّ أَحَدًا مِّنْ خَلْقِكَ عَلَيَّ بِشَيْءٍ لاَطَاقَةَ لِيْ بِهِ

رَضِيْتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِيْناً وَبِمُحَمَّدٍ نَّبِياًّ، وَبِالْقُرْآنِ حَكَماً وَإِمَاماً

"Allâh is the greatest, Allâh is the greatest, Allâh is More Powerful than all His creations together, Allâh is more powerful than that which I fear and am wary about. I seek protection in Allâh besides whom there is none worthy of worship, Who holds the sky from falling upon the earth but with His permission. [I seek protection in You O Allâh] from the evil of Your slave …(name) and his army and followers and his like from amongst men and jinn. O Allâh! Be my guard against their evil, for Your praises are most exalted, your security is most overpowering, and there is none worthy of worship except You.

"O Allâh! I seek Your protection from any of them hastening with evil towards us or exceeds limits [by oppressing us].

"O Allâh! The Lord of Jibreel, Mīkâ-īl, Isrâfīl, The Lord of Ibrâhīm, Ismâ-īl, and Is-ĥâq!Grant me safety, and do not grant any of Your creation power over me that I cannot withstand.

"I am pleased with Allâh as [my] sustainer/guardian, with Islâm as [my] religion, with Muĥammad as [my] Messenger/Prophet, and with the Qur'ân as [my] lead and arbitrator".

And if he fears an evil spirit [jinn], etc. then he should say:

أَعُوْذُ بِوَجْهِ اللهِ الْكَرِيْمِ وَكَلِمَاتِهِ التَّامَّاتِ الَّتِيْ لا يُجَاوِزُهُنَّ بِرٌّ وَلا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيْهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلاَّ طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمٰنُ.

"I seek protection in the Noble Countenence of Allâh and His complete words which cannot be trespassed by any righteous nor any sinful [creature], from the evil of what He created, made its creation manifest, and brought into existence; and from the evil of what descends from the sky and what ascends into it; and from the evil of what He created within the earth and that which comes out of it; and from the evils of the trials by night and day; and from the evil of every night visitor besides that night visitor which/who brings goodness, O Most Mercifull".

13. At the time of shock and panic recite:

أَعُوذُ بِكَلِماتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبادِهِ، وَمِنْ هَمَزَاتِ الشَّياطِينِ وأَنْ يَحْضُرُونِ

"I seek protection in the complete words of Allâh from His wrath, and His harmful slaves [creatures], and from the insinuations of the devils, and that they [the devils] be present with me"

14. To distance the presence of evil jinn:

- Ayatul Kursi
- Athân

15. One who is overpowered with debts should say:

اللَّهُمَّ اكْفِنِيْ بِحَلالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ
اللَّهُمَّ فَارِجَ الْهَمِّ كَاشِفَ الْغَمِّ مُجِيْبَ دَعْوَةِ الْمُضْطَرِّيْنَ رَحْمَنَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيْمَهُمَا أَنْتَ تَرْحَمُنِيْ رَحْمَةً تُغْنِيْنِيْ بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ.
اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ
مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الَمَيَّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ} رَحْمَنَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيْمَهُمَا تُعْطِيْ مَنْ تَشَاءُ مِنْهُمَا وَتَمْنَعُ مَنْ تَشَاءُ اِرْحَمْنِيْ
رَحْمَةً تُغْنِيْنِيْ بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ.

"O Allâh! Suffice me with your ĥalâl [sustenance, and make me thereby independent] of what you have made Ĥarâm; and make me self-sufficient of everyone besides you.

"O Allâh, the One who removes worry, takes away grief, the Answerer of the call of the hard pressed, the Most Beneficent in this world as well as the hereafter, and the One of intense mercy in both [the worlds]! You are the one capable of showing such mercy upon me through which You may make me independent of everyone besides You.

"O Allâh, Owner of the kingdom! You give kingdom to whomsoever You desire, and snatch it from whomsoever You desire; and You give honour to whomsoever You desire, and disgrace whomsoever You desire. In Your hands is all goodness. You have power over everything.

You are the One to enter night into the day, and day into night; and You take something having life out of that which has no life, and You take something with no life out of that which has life; and You provide for whomsoever You wish without count.

"O Possessor of vast and intense mercy in the world and hereafter! You give of both [the worlds] to whomsoever You wish, and withhold from whomsoever You wish. Shower upon me such mercy, through which You make me free of want from everyone besides You".

16. One who is afflicted with the admiring eye [nazr/`ain] the following should be recited and blown on him:

اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

"Oh Allâh! Take away it's heat, cold, and discomfort"

Note: Reciting the Manzil has been proven very effective for nazr, jinn, black magic and fear.